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# EMENDATIONS OF THE HEBREW TEXT OF ISAIAH.

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Biblical criticism is still in its infancy. Conservative scholars still deem it a sin to admit that the Massoretic text of the Bible has undergone great changes. They would rather impute to the sacred writers all kinds of deficiencies in logic and grammar, in oratory and common sense, than allow the intact state of the Holy Writings to be questioned. A careful study of the text of all the twenty-four books has convinced me that few chapters have escaped corruptions by mistake of writers, as well as alterations and interpolations at the hands of the scribes. Entire lines and columns have been misplaced and occasionally intermingled, so as to disturb the order and harmony of the entire composition. Expressions or prophetic predictions which sounded too harsh and severe were altered or softened by interpolations and additions, particularly at the end of a chapter or book. There are many Psalms and prophetic compositions in which the verse recurring at the end of each strophe, the refrain, has been sadly neglected and lost sight of to such a degree that only the sharp eye of a critic can discover it anew and restore the shattered fragments. No poetical rule has more consistently been adhered to by authors than the *Parallelismus Membrorum* by the Hebrew bards and writers. Yet even this has again and again been encroached upon by copyists and accentuators. And the best and most scholarly commentators have failed to give due attention to these facts. I am well aware that such general assertions will meet with ridicule and scorn, and unless I shall have accomplished the task of submitting my views of the whole Bible text to the scholarly world, I cannot expect to find many who will agree with me. Only the long array of proofs must at the end decide in my favor. At present I can merely plead for the patience and indulgence of my readers, as I intend to take up one chapter and one book after the other, being not so anxious to carry my point as to help in restoring, as far as possible, the original text. I shall commence with the book of *Isaiah*.

## I.

4. **נִירוֹ אַחֹר**. These last two words disturb the parallelism, and fail to present a "climax" (Cheyne). On the other hand, the following verse seems defective, beginning in the second person, whereas no one is addressed. Read **אֲשׁוּר (חֶרֶב) נִיִּירִי**, and begin with it the new verse: "Ye single parts left by Assur, on what part will ye still be smitten, whilst adding 'perversion?'" The words are characteristically omitted in the Septuagint.

6. Read רַכְּבוֹ instead of רַכְּכָה.
7. “סֶדֶם” “זָרִים. So Studer, *Protest. Jahrb.*, Lagarde and Cheyne.
9. “כְּמַעַט כְּסֶדֶם . . . . . לִיְלִי,” “Had not Jehovah left a remnant, almost like Sodom would we have become;” cf. my article on לִי in Geiger’s *Zeitschrift*, 1868, p. 29.
11. וְכִבְשִׁים, more than superfluous alongside of וְעֵתוּרִים, is not found in the LXX.
- 12 and 13 have greatly suffered at the hands of the Scribes, who felt like smoothing somewhat the rigid condemnations of the prophet. The LXX. offer the following reading: רְמוֹס חֲצִרִי לֹא תוֹסִיפוּ כִּי תִבְיֹאוּ מִנְחָה שְׂוֹא קִטְרַת: וְיוֹם מִקְרָא (גְּדוּל) לֹא אוֹכֵל צוֹם וְעֵצְרָה תַעֲבֹה הִיא לִי: חֲרָשִׁיכֶם כִּי תִבְּאוּ לִרְאוֹת פָּנַי לֹא תוֹסִיפוּ הִבִּיא מִנְחָת שְׂוֹא קִטְרַת תוֹעֲבָה הִיא לִי מִי בָקֵשׁ זֹאת מִיָּדְכֶם רְמוֹס חֲצִרִי: (13) חֲרָשׁ וְשִׁבְתָּ קְרָא מִקְרָא צוֹם וְעֵצְרָה אֵין, לֹא אוֹכֵל.
- Translation: “If you come to see my face, do not continue to bring meal-offerings of falsehood; it is an incense of abomination to me.
- “Who desires this from you? To trample my courts? The New Moon and the Sabbath, the calling of the assembly, the fasting and the solemn gathering—it is iniquity, I cannot bear it.”
17. חֲמוֹץ gives no satisfactory sense. Read חָמוֹס *the violenced*, participle pass. of חָמַס.
23. וְחִבְרִי. The plural is to be replaced by the singular, וְחִבֵּר *and a band*.
25. וְאַשִׁיבָהָ *I will bring back* gives no sense. Read וְאַשִׁימָהָ *I will put my hands upon thee*. The error was caused by the first word of the following verse.
28. וְשִׁבְיָהָ. Read וְשִׁבְיָהָ *and her captivity* = captives.
29. כִּי יִבְשׁוּ. In place of the third person there ought to be the second. Read כִּי תִבְשׁוּ *for you will be ashamed*.
31. וְהָיָה הַחֲסֵן. This word “stronghold” does not well fit itself to the context. Read, with Lagarde, הַחֲמֵן “And the sun-pillar shall be as tow, and its maker (וּפַעֲלוֹ) a spark.” Here, for וּפַעֲלוֹ, Lagarde’s conjecture, I prefer the Massoretic reading, וּבַעֲלוֹ *and its Baal*.

## II.

- 2-4 are certainly not in their right place here, if ever spoken by Isaiah. They originally belong to the author of the fourth and fifth chapters of Micah, probably a contemporary of Zephaniah; and it is not impossible that some of the scribes wanted to stamp them as Isaianic by giving them verse 1 as a heading, while another Massoretic tradition attributed them to Micah.
- 5 has no connection with the following verses, either. But there can be little doubt that the verse is corrupt. I read בֵּית יַעֲקֹב לָבוֹ וְנוֹכַחָהּ יֹאמַר

יהוה כי נטשת אלהיך בית יעקב כי מלאו מקסם ועוננים בפלשתים  
 ובילדי נכרים יכשפו *O house of Jacob, let us dispute together, saith the Lord.*  
*For thou hast forsaken thy God, O house of Jacob. For they are full of sorcery*  
*and diviners like the Philistines, and with the children of foreigners they practice*  
*witchcraft.*

The following passage is remarkable for the obvious confusion which some of its parts have suffered. Cf. verses 9, 10 and 11 with verses 17, 19, 21, and you discern a *refrain* in the composition. Yet it has been entirely lost sight of by the copyists; and confusion prevails to such a degree that the last verse has been given up by the latest commentators in utter despair. Here is the whole passage restored:—The first word of verse 11 offers the missing fragment of verse 9:

9. וישח אדם וישפל איש ואל אשא (אשא) להם עונם: *I shall not forgive them their sin.*
10. בא בצור והטמן בעפר מפני פחד יהוה ומהדר נאנו בקומו לערץ הארץ:
11. והיה גבהות אדם שפל ושח רום אנשים ונשגב יהוה לבדו ביום ההוא:
12. ונבה. Read רשפל.

17 belongs after verse 19; then let 18 read והאלילים כליל יחלפו. The ו of the following word caused the omission of the same letter in the preceding one.

20. Read אשר עשה לו להשתחות לחפרפרות ולעטלפים.

21 and 22 are but variant readings of verses 19 and 17—in fact, marginal glosses, partly corrupted.

### III.

1. The last six words have, by various commentators, been declared to be glosses.
3. The word ויועץ is probably also a gloss.
4. והעלולים is correctly translated in the King James version “babes.” It is parallel to נערים, and identical with מעלל in verse 12.
6. Instead of והמכשלה and the ruin, which offers no tolerable sense in the whole context, the Septuagint presents the reading והמבשלה and this dish. Taking into consideration that the following verse begins rather abruptly, I suggest that the original reading was והמבשלה הזאת תקח and take this meat, the meaning being “they will offer a coat and a meal to any one accepting an office;” but ירא ביום ההוא he will lift up his hand to swear that he will not accept the office, for his own household is not provided thereby.
- 8, at the close, shows traces, at least, of intentional alteration; and still more so the Greek version. Read בלשונם ומעלו מעל ביהוה למרת את פני

**כְּבוֹדוֹ** *with their tongues they commit treason against the Lord, to offend the face of his glory.* The Seventy have read **כְּבוֹדֵם** *their glory*, a euphemistic alteration. The rather meaningless word **כְּסֵרִם**, in verse 9, originally may have been a marginal note belonging to **כְּבוֹרוֹ** in our verse.

10 and 11 have already been pointed out by Studer as marginal notes.

12. **וְדֶרֶךְ** *the way of thy paths* is a tautology. We expect a word analogous to **מֵאֲשֵׁרָיִךְ** *thy guides*. Read **וּמֹרִיךְ** *and thy teachers*.

14 c and d belong after 15 a, b. "Why do you crush my people and grind the face of the afflicted. Ye eat up the vineyard; the plunder of the poor is in your houses." This address of the prophet, with its allusion to the vineyard, is continued in ch. v., which deals with the iniquities of the oppressors, repeating even in verse 16 the refrain of ch. II.

15 d commences a new chapter: **נְאֻם אֲדֹנֵי יְהוָה צְבָאוֹת** *An oracle of the Lord Yahweh Ts'bhaoth.*

16. **וַיֹּאמֶר** (cf. LXX.). Read **כֹּה אָמַר יְהוָה** *Thus saith Yahweh.*

18. The LXX. read after the word **תְּפָאֲרֶת** a word like **לְבוֹשָׁם** *the glory of their dress*, which was probably omitted for euphemistic reasons.

24. **נִקְפָּה**, as parallel to **מֶקֶם** = "rotteness," is not, likely, a rope, but, as Grätz suggests, a corrupted form of **רִקְפָּה** = "rotteness."

26. **פִּתְחֵיהֶן** "*thy gates shall sigh and lament*" gives little satisfactory sense; and so is the following word (**וּנְקֻתָּהָ**) very obscure and problematic. Read **יְפֵיפִיּוֹתֶיךָ** *thy fair ones*; **וְרִכְתֶּיךָ** *and thy tender ones*. The Septuagint offers traces of this reading in the preceding verse, *ὁ χαλλίστος*, etc. **לֵאֲרֹץ תִּשְׁבְּנָהּ** *shall sit on the ground*. This connects fitly with the following verse (IV., 1).

#### IV.

2. The words **צִמָּח** and **פְּרִי**, expressions used during the Exile for the expected son of David (cf. **זְרוֹעַ(ע) בָּבֶל** *seed planted in Babel*) are missing in the Septuagint. Besides, the whole verse betrays the hand of an interpolator or emendator. That the whole chapter stands in close relation to the preceding one, can be learned from verse 4, which has undergone only slight changes. Cf. LXX., which have **כִּי** before **אִם** and **יִרְחֹץ**, instead of **רָחֹץ**; the word **בְּנֵי** *sons* before **בָּנוֹת** may have originally belonged to the second part, **דְּמֵי בְנֵי יְרוּשָׁלַם**. There can be little doubt that the prophet describes God as bringing severe punishment upon the sons and daughters of Zion. Hence (verse 2) Jehovah is made to appear in wrath, like a burning fire and a sweeping storm of destruction. The expressions, however, seemed too severe for the time of the exilic repentance, and were therefore changed. Of course verse 3, speaking of single remnants who should be distinguished as holy ones, stands now rather without connection, and likewise verse 4.
5. Here the LXX. offer the older and more correct reading **וְהָיָה וְהָיָה** *And*

the Lord shall come and be....; but the rest shows again the work of תקון סופרים *emendation of the scribes*. Instead of כל כי על כל read ולכבוד. Cf. with the whole, ch. xxviii., 2-6.

## V.

1. Read, with Lowth and Cheyne, שִׁירַת דָּוִדִים *Love-song*.
9. LXX. have before באָנִי the word וְנִגְלָה *It was revealed in the ears*, connecting it in the *status construct.* with יהוה. Cf., however, xxii., 14. I am inclined to read נאום "the *oracle* of the Lord." Geiger's explanation of it as an oath, "by the ears of the Lord" (*Urschrift*, 325), is without analogy.
12. וַיִּין. Read לַיִין *to the wine* of their festive joy.
13. Instead of מֵהִי read מִזֶּרַע (cf. Deut. xxxii., 24), and in place of צָחָה read צָחָה צָמָא "burnt with hunger and dried out with thirst."
- 17 belongs after 10. When the fields have become barren, then "lambs shall graze as if on their usual pasture land, and the ruins of the fat the sheep shall eat up." Instead of נָגִידִים read כְּרִים *fat sheep*, in accordance with LXX.
23. מִמֶּנּוּ, read מִמֶּנֶם *from them*.
25. The end of the verse is a thrice repeated refrain in ix. and x. (cf. ix., 11 and 20; x., 4). Hence the three chapters belong together, forming one prophetic composition. Indeed, a close observation will show that viii., 21 continues the thread broken off at the end of our chapter.
26. The final ם in לָנוּם is one of the many DITTOGRAPHICAL errors found in the Bible. Read מִרְחוֹק לָנוּ *to the people from afar*. Of course Assyria is referred to.
28. כֶּצֶר *like flint*. This accords with the Septuagint, כִּצְוֹר. Perhaps a better reading, more analogous to כְּסוּפָה, is כְּסַעַר *like storm*.
29. וִינֵהֶם is taken from verse 30, and must be stricken out.
30. The words וְאוֹר חֵשֶׁךְ are not given in LXX., and are a gloss. Subject of the verse is no longer the hostile invader, but the people of Judea. I, therefore, believe that עָלָיו is corrupt, and ought to read עַמִּי *my people*. "My people will, on that day, sigh like the roaring sea, (וַיִּבְטֹ) and look upon the land, and behold distressful darkness in the clouds." Continuation in viii., 21-23 and ix., 7-x., 4.

## VIII.

21. "And it will pass through it hard prest and hungry, and when it will be hungry and full of anger, it will curse its God and its king, and turn upwards."
22. "And again it will look upon the earth, and behold, distress and darkness of need and affliction for the fleeing one."
23. For כִּי לֹא read כִּי לֹלֵא "For were there not darkness around the afflicted one, כְּעַתָּה *then* the first one might take the easier way of escape along the

land of Zebulun and Naphtali, and the latter might take the heavier road along the sea and the other side of the Jordan, the province of the heathen.' Galilee." Cf. my article on לָן in Geiger's *Zeitschrift*, 1868, p. 26.

## IX.

1-6 present a strange conglomeration which no hermeneutical art is able to clear up. Verse 1 is obviously a soothing balm for the affliction threatening in the preceding; but it is very doubtful whether the prophet felt like offering it in this connection. 2 goes on in the same strain. Instead of הָנוּי לֹא, it has been happily suggested to read, in accordance with the Peshito, הָנִיל the joy, corresponding to הַשְׂמִיחָה. 5 and 6 have certainly no relation either to the verses preceding or to those following. They seem to belong to ch. XI., and so probably verses 1-3 (or 4?). About the first word of verse 6, I cannot help expressing surprise that so few of the commentators have found out the plain fact that the two letters לֹם are simply a marginal note concerning the previous word שָׁלוֹם. A Massortic tradition existing to the effect that where applied to God שָׁלוֹם should be written in full (*plene*), and otherwise defectively, the scribes were at a loss whether to write it *plene* or *defectively*. This is the meaning of the two letters, which were by mistake added to the following word רָבָה.

7 connects again with ch. VIII. The word רָבָר, however, offers no sense. LXX. have θάνατον = דָּבָר (?) or מוֹת. Read חָרֵב the sword.

8. וִידְעוּ is not the right word here. Lagarde suggests וְנִדְפוּ And they shall blaspheme. I would prefer וִירְנְנוּ they shall rebel, the letters being quite similar to וִידְעוּ.

10. צָרִי is certainly to be corrected into שָׂרִי the princes (cf. Ewald and others).

12. עַד הַמִּכְהוּ. Read, with Lagarde, מִכְהוּ עָרִי.

14 has been generally declared a gloss.

16. לֹא יִשְׁמַח is not the proper word. Lagarde suggests יִפְסַח לֹא, explaining it after Isaiah XXXI., 5, פָּסוּחַ וְהַמְלִיט = sparing and saving. I think לֹא יַחְמוּל preferable (= he spares not).

17. גִּיאֹת is correctly given by the LXX. (τῶν βουνῶν) as גִּיאֹת, sing. גִּיא = hill,—“the hills are wrapped up in smoke.”

## X.

1. Read חֲקֵי אֵן וּמִכְתָּבֵי “Woe unto those who decree decrees of falsehood and who write documents of iniquity.”

3. עַל. Read אֶל.

4 is very obscure. Lagarde's conjecture בִּלְתִּי כוֹרַעַת חַת אֶסִּיר Beelthith (the goddess) sinks, Osiris is shaken is more ingenious than valuable. (See also Cheyne's Comm. II., 135). I believe the verse to have been purposely altered

by the scribes, the original reading having been : מֶלֶכְךָ יִכְרַע תַּחַת אֲשׁוּר :  
 : Thy king shall kneel under Ashur, and beneath  
 his sword shall thy slain ones fall.

## VI.

Isaiah's inaugural prophecy.

1. It is a noticeable feature in Isaiah that the name יהוה is so often written ארני, which, I think, only gives proof of the frequent copying of the book by writers who were scrupulous in regard to the Holy Name.
2. Supply the word לאחור after שש כנפים the first time.
5. The last part of the verse has been purposely misplaced. Read,  
 וַיֹּאמֶר אוֹי לִי כִי נִדְמִיתִי כִי אֶת־הַמֶּלֶךְ יְהוָה צָבָאוֹת רָאוּ עֵינַי
11. תשאה. Read, in accordance with LXX., תִּשָּׂאֵר "the earth shall be left barren."
13. זרע קדש מצבתה. These last words are missing in LXX. Are they a late addition?

## VII.

This chapter is written by a pupil of Isaiah. He is spoken of in the 3d person.

1. ולא יכל. Read, with LXX., וְלֹא יִכְלוּ and they could not.
  2. נחה ארם על אפרים. Read, נָחַת אֲרָם אֶל אֵ א down went Aram to Ephraim, viz., to join in warfare against Judah.
  - 3 shows the son of Isaiah, by the name of יִשׁוּב, to be already grown up, whereas, in ch. x., the name יִשׁוּב שָׂאֵר appears as a symbolic one, just given to him by the prophet. Ch. x. thus proves to be of older date than ch. vii.
  4. The words רצין וארם וכן רמליהו and בחרי אף are glosses, and must be stricken out. רצין וארם belong to verse 5, and offer a better reading for ארם.
  6. ונקיצנה. Lagarde suggests to read וְנִתְּצָנָה and let us set it on fire.
  - 8-9 b is a marginal note, probably belonging to verse 20. The continuation of verse 7 is verse 9 c where כִּי is to be changed into בִּי : "If you do not have faith in me, ye shall not stand fast,"—אִם לֹא תִאֱמִינוּ בִּי לֹא תִאֱמָנוּ.
  10. ויוסף יהוה דבר. Here the words דִּבֶּר אֵל יְשַׁעְיָהוּ have been omitted by oversight. "And Jehovah continued saying to Isaiah, Go, speak to Ahaz."
  11. שאלה. Read שְׁאֵלָה unto Sheol. So many old versions and comm.
  - 13-16 belong elsewhere, connecting rather with viii., 5-10. By no means can the words of the prophet be a rejoinder to Ahaz, who had just before refused to ask for a sign. Besides, it is the whole house of David who is addressed. 21 and 22 form part of the same "Emanuel" Prophecy, while verses 17-20 and 23-25 are prophecies predicting Assyria's invasion into Judea.
- The explanatory words את מלך אשור, in 17, and במלך אשור, in 20, are glosses and probably also 25 a, b.



## VIII.

Written by Isaiah himself.

1. בחרט אנוש is probably to be read אָנוֹשׁ "sharp, deep-striking chisel."
4. יִשָּׂא. Read יִשָּׂאוּ *they will carry off*.
- The "Maher-Shalal-Hash-Baz" prophecy is not given here; only in x., 6, allusion is made to it, but at a much later time.
6. רָצִין וּבֶן רַמְלִיָּהוּ. LXX. have הַמֶּלֶךְ עֲלֵיכֶם. I suspect the original reading was אֶת יַרְדֵּן וְאַמָּנָה. The people despise the slow waters of Siloah, and want to rejoice with Jordan and Amana, the great rivers of Samaria and Syria. The names of both kings formed originally but a marginal note, and were afterwards put into the text instead.
7. אֶת מֶלֶךְ אֲשׁוּר וְאֵת כָּל כְּבוֹדוֹ. These words are an explanatory gloss.
8. אֶרֶץ. Read אֶרְצֵם *their* (Syria's and Judea's) *land*.
- The following עֲמָנוּ אֵל connects with the following two verses, which form part of the Emanuel Prophecy (vii., 13-16), but are left in a mere fragmentary state. In their present connection they are certainly not in their right place, as the preceding and succeeding passages threaten Israel and Judah with Assur's invasion, whereas the Emanuel prophecy predicts a speedy relief from Assur.
9. רָעוּ. LXX. read רָעוּ *know*; hardly correct. רָעוּ from רָעַע *make noise*, viz., "Blow the war-trumpet, yet be seized with fear (יִחְזָחוּ)." 11-20 connect with 8.
12. קִשֵּׁר . . . קִשֵּׁר. Read, with Lagarde and others, קָדַשׁ, "Do not call *holy* all that this people call holy."
14. לַמִּקְרֵשׁ. Read לְמוֹקֵשׁ *for a snare*. The alteration is obviously an intentional one, on euphemistic grounds. Cf. LXX., which have לֹא added to לֹאֲבֵן נֶגֶף "and not a stumbling-block."
15. בָּם is likewise altered. Read בָּן *through Him*. The meaning is, "through false prophecies the people will be ensnared into ruin."
- 20 is obscure and in a fragmentary state.
- The children to whom the prophet refers in 18 are, no doubt, besides Maher-Shalal-Hash-Baz, Shear-Jashub and Emanu-El. To the two former allusion is made in ch. x., 5-23.

## X.

6. וּמַטֵּה הוּא בִּירוֹם. Read וּמַטֵּה בְּיוֹם זַעְמִי *and staff on the day of my wrath*.
- 7-11 have undergone considerable changes at the hand of the scribes, as can be learned from a careful comparison of our passage with the historical narrative (Isaiah xxxvi., 18 and xxxvii., 12, 13, 23, 24, and 2 Kings xviii. and xix.). Assyria's general declared his warfare to be as much against Jehovah, Israel's God, as against the people, the Deity being always identified with

the nation. This is what Isaiah is speaking against. I have no doubt the original read thus :

7. כִּי לְהַשְׁמִיד עִם וְאֱלֹהִים בְּלִבּוֹ וּלְהַכְרִית גּוֹיִם לֹא מַעַט (גּוֹי וּמַלְכוֹ)
8. כִּי יֹאמַר הֲלֹא הִשְׁמַדְתִּי גּוֹיִם וְאֱלֹהֵיהֶם יַחְדָּיו : (וְאֱלֹהֵיו)
10. כַּאֲשֶׁר מִצָּאָה יָדִי לְמַמְלַכַת הָאֱלֹהִים וְאֱלֹהֵיהֶם בֶּן אֲשֶׁמִיד גּוֹי וְאֱלֹהִים מִירוּשָׁלַם וּמִשְׁמֶרֶן :

הֲלֹא כַּאֲשֶׁר עָשִׂיתִי לְשִׁמְרוֹן וְלֹאֲלֹהֵיהָ בֶּן אַעֲשֶׂה לִירוּשָׁלַם וְלֹאֲלֹהֵיהָ :

Translation :—" But he doth not think thus, and his heart does not reckon thus : For to destroy people and their deity is in his heart and to cut off nations not a few (nation and its king) (God).

For he says : Have I not destroyed peoples and their gods together ?

Is not Calno as Carchemish ? Is not Chamath as Arpad ? Or is not Samaria as Damascus ?

As my hand hath reached those kingdoms and their gods, thus I shall destroy people and the deity from Jerusalem and Samaria.

Truly, as I did unto Samaria and her god, thus I shall do unto Jerusalem and her God."

These blasphemous words sounded too hard even in the mouth of the heathen, and were therefore changed ; but they present the real case only in the form restored here. And to judge from the historical narrative in the passages quoted above, they had actually been uttered thus by Rabshakeh.

12. פִּרִי. "The fruit of the high spirit of the king of Assur" is hardly correct, nor is "the glory of his haughtiness" (תִּפְאָרֶת) the object of God's visitation. Read *שִׁפְת* the language and *הַתִּפְאָרוֹת* the boasting.
13. וְעִתִּידוֹתֵיהֶם. Read *וּמִצְדוֹתֵיהֶם* "and their fortresses I plunder," and instead of *וּכְאֲבִיר*, read *בְּעֶפֶר יוֹשְׁבֵיהֶם* "and I shall put down into the dust their occupants."
14. *וּמִצְפָּצָף* is only a variant reading for *וּפּוֹצָה פָּה*.
15. *כִּי יִנִּיף שִׁבֵּט אֶת מְרִמּוֹ כִּי יָרִים מִטָּה לוֹ-עֵץ*. Read *כִּהְנִיף... לֹא עֵץ*, and translate, "Shall the staff swing the one who lifts it ? Shall the rod lift him to whom the wood belongs ?"
16. *יִקְרַךְ*. Read *יִקְדָּקַךְ*, as one word (cf. *לַחֲפֶר-פֶּרֶת*, etc.).
17. Read, in accordance with the text offered by LXX., *וְהָיָה כְּמָסוֹס הַמָּסִים* *אֵשׁ לִהְבָּה* and it shall be as wax that melts before the fire of the flame.
18. *עֵץ יַעֲרֹ* is a gloss, and not given in LXX.
19. *שֹׁאֵר יִשׁוּב* is also a marginal note not rendered in LXX. The rest of the verse belongs to the preceding one, and is the responding parallel, if, instead of *עַל אֵל*, is read,— "The rest of Jacob leans upon the mighty God." Still it is very likely that the passage before us (16-23) is rather directed against Israel and Judah than against Assyria, and connects with xxviii. Cf. 23 in

our chapter with 22 there. Particularly is this view supported by 22, here compared with xxviii., 18, 19.

22. **בו כליון**. Read **מכליון** “Even should Israel thy people be as numerous as the sand of the sea, a remnant only will return from the certain destruction, the sweeping storm of justice.” If the view expressed here be correct, the words **עין יערו**, omitted in LXX. (verse 19), are probably only a substitute for Israel (**ישראל**). The name of Shear-Jashub was then not a sign of comfort, but a threat, a prediction of evil, and the giving of that name has, then, probably been purposely omitted.

- 24-26. Here is the continuation of the prophecy against Assur (5-15). The latter half of the verse, however, belongs after 25. Read thus, after Luzzato’s suggestion: **אל תירא עמי יושב ציון מאשור כי עוד מעט מזער וכלה ועמי**: **ואפי על תבל יתם**. Translate:—

“Fear not my people, inhabitant of Zion, from Assur,  
For yet a very little while and my anger will cease,  
And my wrath against the world shall be at an end.  
He would smite thee with the rod,  
And swing his staff over thee on the road towards Egypt;  
But Yahweh Ts’bhaoth shall brandish over him a scourge,  
As at the smiting of Midian at the rock of Oreb,  
And (read **והטהו**) shall drive him toward the sea,  
And carry him on the road of Egypt.

27. **וחבל עול מפני שמן** are marginal glosses.

33. **במערצה**. Read **במעצדה** *with the axe*.

34. **באדיר**. Read **בארזיו** *with his cedars*.

(To be continued.)